

Monthly eMagazine of Vedanta Ashram & Mission

# Vedanta Sandesh



Year 28

Sept 2023

Issue 3

# Cover Page



**T**he Cover Page Photo of the Sept 2023 issue of Vedanta Sandesh is a beautiful photo of the Green-billed Malkoha (*Phaenicophaeus tristis*). The Green-billed Malkoha belongs to the family of cuckoos and are distributed in many places in India, Nepal, Bhutan, Bangladesh, southeast Asia and China.

As per its name, its bill is pale greenish-yellow and is slightly curved. There is a red bare, large, facial skin patch around the eyes. The iris also is of similar red color. The head is pale gray, and overall it is bluish dark grey in color with green gloss above, and oily green wings. It can grow to almost 60 cms in size. It's tail is long, bluish black and graduated. The tips of the tail feathers are white. Their diet is mainly insects, caterpillars, lizards. The green-billed malkoha call is a frog-like clucking and croaking "ko..ko..ko" sound. These green-billed malkoha species are non-migratory resident birds. A lovely bird to see and remember its awesome creator.

Om Tat Sat

*This pic has been clicked by an avid nature lover Rajib Kumar Dana at Mahananda outskirts, Siliguri, in May 22 and shared it in Aug 23.*

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Sept 2023



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Editor

*Swamini Samatananda Saraswati*



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Sept 2023 : Year 28 / Issue 03



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**Vedanta Mission**

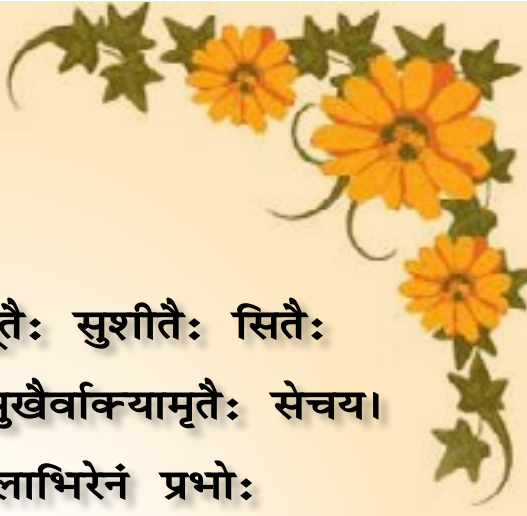
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ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैः सितैः  
युष्मद्वाक्कलशैज्जितैः श्रुतिसुखैर्वाक्यामृतैः सेचय।  
सन्तप्तं भवतापदाहृदवनज्वालाभिरेनं प्रभोः  
धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृता स्वीकृता।।

O Lord, thy nectarine speech, sweetened by the elixiric Bliss of Brahman - pure, cooling, issuing in streams from thy lips as from a water-vessel, and pleasing to the ear, do thou shower upon me who am tormented by worldly afflictions as by the flames of a forest fire. Blessed are those who have received even a passing glance from thy eyes, accepting them under thy protection.

**Vivekachoodamani - 41**





*Message from Poojya Guruji*



# MUMUKSHUTVAM TO MOKSHA



Out of the four fundamental prerequisites of a student of Vedanta, Mumukshutvam is the fourth and final one. The other three are - Vivek, Vairagya and Shamadi Shatak Sampatti. All Vedantic scriptures unanimously tell us that it is only when a person is endowed by these qualities then he/she is ready for the journey of Self-knowledge. Let us pause and reflect on this fourth very important quality - Mumukshutvam, and the nature of journey thereafter.

## *Mumukshutvam to Moksha*

### **Desire is the driver for attaining any goal :**

The journey from our finite self to our real infinite self, which is free from all desires, incidentally begins with a very clear, focused and also an intense desire. Desire provides a direction & energy to achieve any goal. A clear desire alone helps to channelize all our faculties and energies to our goals - whatever they may be. Even for our worldly goals, a clear desire alone is the single most important factor for our success in achieving our goal. Desire gives us the necessary momentum and impetus to

Desire provides a direction & energy to achieve any goal.

tread in a particular direction and the degree of intensity of desire integrates all our faculties to attain our cherished goals. In Bhagwad Gita, Krishna says 'I am desire in all beings' and



## *Mumukshutvam to Moksha*

thus desire becomes one of his glories and we can achieve wonders endowed with it, provided it is righteous. So all those who aspire for a state of that desirelessness, if at all they start by stopping or even suppressing desires never ever appreciate what the scriptures are revealing, and obviously never attain Moksha.

### **Mumukshutvam is Desire for Moksha :**

Moksha is the final purusharthas (the four-fold goals of human life - Dharma, Artha, Kama & Moksha). Mumukshutvam basically means the state of mind of someone who is endowed with the desire for attaining Moksha. Obviously the person now realizes that he/she is in some kind of intractable & deep-rooted bondage and wishes to liberate oneself from it. Not many people realize even the existence and more so the exact nature of bondage. Overwhelmed



## Mamukshutvam to Moksha

with the fascinating & beautiful world and its infinite potentialities the initial journey of all of us is all about fulfilling our basic worldly needs & aspirations. Somewhere down the lane rare few appreciate the fact that while we have attained so much in this life, yet something is still lacking, and we continue to seek. In spite of our prosperity and endless gratifications we continue to be a 'seeker' and the worst part is that we don't even know what else do we seek. Something is obviously missing, or maybe we have diagnosed the problem wrongly that is why no medicine seems to help us get over our basic lack. Lasting contentment is elusive. If at all there is contentment it is more often because of our being dependent on so many extraneous things, and God-forbid, if at all some-



## *Mumukshutvam to Moksha*

thing happens to them, we are once again the same old pathetic self, who is full of grief.

**T**he lack in the subject continues inspite of all the objects around.

### **Appreciation of Bandhan :**

When the lack is subjective, even when so many things around were not present, then obviously the solution can not be aggrandisement of objects around. The lack in the subject continues inspite of all the objects around. Initially we were uncomfortably unhappy and now we are comfortably unhappy. So the problem continues, and this is not something which we can request God to handle, while personally remaining indifferent to our role in the process. The real problem is just a matter





## *Mumukshutvam to Moksha*

of misapprehension prompted by non-apprehension of our real truth. We have obviously been 'imagining' our lack simply because we did not know our real truth. Just like the classic case of a rope & snake. Not knowing the rope as rope, more often the mind imagines something else. The scriptures and Acharyas lovingly reveal this as the nature of problem. No wonder any external manipulations is never a solution.

### **Mumukshu has to graduate into a Jigyasu :**

While a Mumukshu does want to attain Moksha, but slowly and steadily the nature of Bandhan is appreciated simply as lack of knowledge of our real self. This is a big turning point in the life of a Mumukshu. After this appreciation the Mumukshu does not try to 'attain' Moksha, but rather works to negate the baseless



## *Mumukshutvam to Moksha*

imaginary identity of the mumukshu itself. If we do not appreciate the exact nature of bandhan but continue to work to 'attain' Moksha, then it implies that the bandhan is real and we need to remove it. It is never done that way. The mumukshu has to now graduate into a Jigyasu. The basic difference between these is that while a Mumukshu wishes to 'attain' Moksha, a Jigyasu aspires to re-visit and properly 'know' his fundamental notions of his own self.

### **Jigyasu has a two-fold challenge :**

The greater part of the challenge of a Jigyasu (one who is desirous to know) is to undo all the notions which we had been dearly & deeply entertaining about ourselves till now. Negation of 'what we are not' is the greater

**A Mumukshu has to graduate into  
a Jigyasu to get Moksha.**



## *Mumukshutvam to Moksha*

and also the most important part of sadhana of this journey of self-realization. This is obviously not easy, because it amounts to realizing that we had been stupid till now, and requires effacement of our very existence, as we had been holding on till now. This negation is again not any act but deep appreciation of what is self and what is not. When the self-created veil is removed then one has to just realize what is that which is uncreated and self-existing.

### **Viveka negates Mutual Superimposition :**

The real problem and Bandhan is all about the lack of discrimination between Atma and Anatma and the subsequent mutual superimposition of the qualities of one on the other. Basically the resultant effect of



## *Mumukshutvam to Moksha*

this Anyonya-Adhyasa is to take our Body-Mind complex as the real Self, and in the process we become a perishable entity. The world has the same degree of reality as the body, so that is also taken as real, and we imagine that all our purusharthas & our fundamental lack can be satiated by this ephemeral world. After this baseless notion alone starts our endless journey of samsara - the endless seekings. With proper & clear vivek of Atma and Anatma, the mutual superimposition comes to an end, and we realize that we were Nitya-Mukta, and bandhan was imaginary.

The journey from Mumukshutvam to Moksha is the real subject-matter of Vedanta and here we have given just its overview.





DRIG DRISHYA  
VIVEKA

*Swamini Samatananda*



# Shloka - 09



सम्बन्धिनोऽसतो नास्ति  
निवृत्तिः सहजस्य तु।  
कर्मक्षयात् प्रबोधाच्च  
निवर्तेते क्रमाद्गुप्ते ॥

The mutual identification of the ego and the reflection of Consciousness, which is natural, does not cease so long as they are taken to be real. The other two identifications disappear after the wearing out of the result of Karma and the attainment of the knowledge of the highest Reality respectively.

# DRIG DRISHYA VIVEKA



In the previous shloka the Revered Acharya revealed the three types and nature of identification with 'Ahankaar'-namely sahaj tadatmya, karmajam tadatmya and bhrantijanya tadatmya. Having understood these types of identifications the Acharya further goes on to unfold how these three different types of identifications can come to an end. How one is liberated of them, this has been explained in the following shloka.



## Drig Drishya Viveka

Of the three tadatmyas or identifications the first one is Sahaj Tadatmya. Sahaj Tadatmya is the natural identification between the reflected consciousness and the Ahankaar. This identification is natural, effortless, and instrumental in enlivening the Ahankaar. It is like the reflection of the sun in the water in a pot. The reflection can never separate itself from the water. The reflection disappears only when the water pot ceases to be. Without this identification there would be no existence of the Jivatma. It is a harmless identification. In fact it is a blessing as it is the source of life. Thus with reference to this the Acharya says sambandhinoh sato naasti nivrittihi. This mutual identification between the Reflected Consciousness and Ahankaar does not cease to exist. As long as we live this Ahankaar will continue to be enlivened by the reflected consciousness.



## Drig Drishya Viveka

The second identification discussed is karma-jam tadatmya. This identification is identification with the body. The identification with the body wears off by the wearing up of karma phala or in other words prarabdha karma. We continue to live in a particular body as long as our prarabdha karmas bind us to. As long as we carry the backlog of dissolving our past actions and their results so long we are bound to bear them in a particular body. No one can exhaust our karmas for us. We are compelled to face the consequences of our past actions good or bad. Even an enlightened person lives in this world as long as his prarabdhas allow him to. But the major difference is that a Man of wisdom is free of all joys and sorrows born of fruits of actions. While an ignorant worldly person con-

**A**gyani or an agyani, all have to exhaust their Prarabdha Karmas here only.



## Drig Drishya Viveka

tinues to suffer happiness and sorrow not only in the present birth but as long as he lives as a limited jiva from one birth to another. Once we have exhausted our karma phalas automatically the identification with the body will drop. Thus the life span of each jiva is as per his prarabdha. This is not a subject of an individual's prushartha. Our freedom lies in acquiring valid knowledge of the Self and the world and learning the art of living.

The third type of identification is Bhrantijanya tadtmya. This is handled and resolved by knowledge alone. As the name 'bhrantijanya' suggests this identification is born of a misapprehension. The Sakshi which is the essential nature of the Self, that which is not limited by time and space wrongly identifies with the limited ahankaar and comes to see the Self as a limited being. This sense of limitation brings about an endless seeking in the world outside, forever





## Drig Drishya Viveka

dancing between joys and sorrows. This endless trip can end only with direct realization of the true nature of the Self- 'Prabodhaat cha ni-vartete'. Prabodha is direct knowledge. A journey which begins with informative knowledge and concludes in directly seeing the Self as Pure consciousness which is timeless and blissful. Redemption from ignorance is only possible by going through a process of studying the Scriptures, clearing one's doubts and bringing about abundance in knowledge.



**P**rabodha, begins with Paroksha Gyan and has to culminate into Aparoksha Sakshatkar.

## *Drig Drishya Viveka*

No amount of karma can liberate us. Viveka between the Seer and the Seen, the transient and the permanent brings about an awakening to the timeless truth of the Self.

In this manner drig drishya viveka is given to negate this bhrantijanya tadatmya.





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*The Art Of Man Making*

*Help Yourself*

P.P. Gurudev

Swami Chinmayanandaji

# THE ART OF MAN MAKING

**I**n our contacts with the world, we often look to others to help us out of the difficulties which we may now and then run into. Others can help us, and we too can help others out of their passing troubles. With a firm understanding built upon these experiences, we confidently believe that others can help us in our inner adjustments also. Education is not a process of growth accomplished from any sources outside



## The Art of Man Making

ourselves. Teachers, books, laboratories, lectures - these are all perhaps necessary. For they constitute a conducive environment for the mind to gather knowledge. If schools and colleges could give education, all degree-holders would be educated people! Alas, we know that how often they are not! They may all be literate, but not at all educated.

So for self-development each one must independently strive in himself and all by himself. Externals such as a Guru, the temple or church or mosque, the great scriptures, study, penance, rituals, rules of conduct, etc., are all perhaps useful. But the essential factor is our own individual anxiety to improve, our sincerity in self-application for bringing about our own inner transformation. External assets may help in a transfusion of ideas, but transformation is the final stage. This can only be achieved by the individual himself.

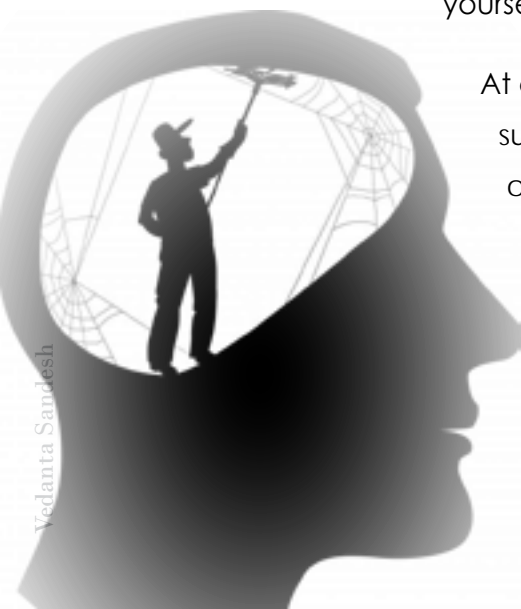


## The Art of Man Making

Lord Krishna minces no matters when he says, “Man must lift himself by himself; and having lifted himself, let him not allow himself to be dragged down. For, this Self alone is your friend. and indeed, this Self alone is your enemy.

Man should not look up to someone else to help him out of his mental distractions. He must himself, alone, all by himself, learn to give up his attachments to objects and actions, and end his mental habit of wool-gathering (sankalpa-power). No one can directly help another in the path of self-evolution. “Lift yourself by yourself”.

At certain moments in life, we suddenly get a clear picture of our own disgusting existence as helpless victims of habits and inhibitions, of passions and lusts,



## The Art of Man Making

of prejudices and rivalries. The abominable vision gives us an instant spurt of enthusiasm to improve ourselves and grow out of them all. So we behave as better men for a few days or weeks. Then under the usual enchantments of life's cheaper thrills, we come to compromise our higher accepted values and soon we are back to our former level of existence. Krishna here warns us against our tendency to slip back into our former ways of living—our self-insulting habits of thinking and acting. “Let him not allow himself to be dragged down”. Such falls should be carefully and diligently avoided. Old habits die hard: firmly hold on to the new goals gained—refuse to slip back. If one can remain in these new heights for sufficiently long, there are less chances

**F**or self-development each one must independently strive in himself and all by himself.





## The Art of Man Making



es of one's slipping again.

In this slow but sure climb to perfection in ourselves, in this cultural growth through self-education and self-discipline, the Geeta Acharya is particular to point out that "your own self (ego) is your own friend and again "your own self (ego) is your own enemy". To recognise fully this subtle truth of life is to end all our dependence upon our outer conditions, environments and circumstances. Whatever they be, they can neither be our true friends nor our real foes. The only friend with us, on our path to self-education, is the self. We are ourselves both friend and foe to ourselves, No one else can either help us or harm us.

How can one be oneself one's own



## The Art of Man Making

friend and enemy? This is a legitimate doubt in the mind of the serious student of the Geeta. So Lord Krishna says, “For him who has conquered the self by the self, to him this self is a friend, but to the unconquered self, the self itself is inimical and behaves as an outside foe. One who has conquered his ego (self) by his own intellect (self), to him his intellectual personality is ever a friend. The unconquered intellect, indeed, behaves in our inner life as an invincible foe working against ourselves.

**Old habits die hard: firmly hold on to the new goals, refuse to slip back.**

There are neither friends nor foes for us outside. They are both, really within us. When we have an ego-personality that refuses to obey the disciplines and follow the guidance of our own intellectual personality, that ego becomes an inner



## The Art of Man Making

saboteur of all our spiritual aspirations. If, on the other hand, our ego-personality is readily amenable to the benevolent dictates and kind guidance of our intellect, then that personality is a friend, helping us greatly in our spiritual unfoldment. Hence the stress on meditation.

Through meditation alone an ordinary university boy, Narendra of Bengal, exploded to express himself in his life as Swami Vivekananda! Through meditation alone Jesus emerged, from his twenty unknown years, as a resplendent God-man! Through meditation alone did an over-dandled prince of Kapila-vastu,



## The Art of Man Making

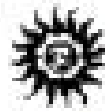
Siddhartha, rise to the eminence of a prince of peace and compassion, Sri Buddha.

Meditation kindles life. It fills the personality with new vitality, strength and dash to achieve and to rebuild. Meditation rehabilitates man's broken, tired, weary, inner personality and makes him a master of his destiny, an authority who commands the world of happenings around him.

**T**here are neither friends nor foes for us outside. they are both. really within us.

Meditate! Meditate !! Meditate !!! This is the highest vocation in life-and man alone is capable of it. You try please. Let our arguments stop. Let us meditate and discover for ourselves its benefits and blessings. And in this we must help ourselves-no one else can ever help us.





आगामी

## ओनलाईन शिवरात्रि

गीता अध्याय १८ पर प्रवचन

दि. 20 सितम्बर से 14 अक्टूबर 2023 तक

प.पू. गुरुजी स्वामी आत्मानन्द सरस्वती द्वारा

प्रतिदिन सायं ७.०० बजे Youtube पर प्रसारण

अपने स्वयं की शक्ति में अपना अन्न विहित से  
इस कार्यक्रम के आयोजन में अपनी आहुति प्रदान करें  
और पुण्यलाभ अर्जित करें।

अधिक जानकारी के लिए संपर्क करें :

स्वामिनी अमितानन्दजी ; फोन : 7000361938

वेदान्त आश्रम, इन्दौर



# Jivanmukta

## Wandering In Himalayas

120

*Tholingamatan contd....*

Excerpts from the Travel Memoirs of  
Param Poojya  
Swami Tapovanji Maharaj

# JIVANMUKTA

**S**ome 20 or 25 miles beyond Badrinath, the landscape appeared to be still more grim. Snow lay thick all around and chains of snow-clad mountains appeared wherever the eyes turned. It became more difficult to walk over the vast snow-filled terrain. We had been following a party of Tibetan merchants who were on their way home from Badrinath. Since they had horses and other animals with them, they had to do some spade work to remove the snow





## Jivannukta

and level the ground where it was too steep for the animals. We who followed benefited by their labours and were spared much hard work. Yet, as we proceeded, the difficulties that beset us grew harder and harder.

The main Himalayan pass that travellers between Badrinath and Tibet must cross is Mana Pass. It is about 18,000 feet high. The difficulties that travellers generally have to face in negotiating this pass are known to mountaineers. Compared with other Himalayan passes, Mana Pass is remarkable for its height and never-melting snow. It is also more holy because it was the route used by the ancients on their journeys to Kailas.

The Puranas say that Lord Krishna and the Pandavas, as well as several great Rishis, used this pass. Some scholars



## Jivannukta

hold that the Croucha Randhra described in ancient poems as the route used by the Royal Swans of Lake Manasa is the Mana Pass. That famous and majestic pass now stood before us with its dazzling white heights.

The Puranas say that Badrikashram is on the side of Mt. Gandhamadana, and so the mountains we had been crossing so far must belong to the Gandhamadana range. Now the Neela Parvata (Blue Mountain) came into view. It is said that the deep-blue mountain was, or is, the abode of the immortal Kakabhusundi, famous in the Puranas. Truly, there is no limit to the greatness of the great Rishis. Their hermitages stand on remote peaks inaccessible to the common man and uninhabitable by him.





STORY

*Section*

# ADHIK MAAS (THE EXTRA MONTH)



The Adhik Maas comes once in (more or less) 2 and a 1/2 years to achieve a balance between the Lunar months and Solar months both of which govern the Hindu calendar.

To bring the two in sync, the Adhik maas (Extra month) is added to the year once in approx 2 and 1/2 years.

This is the month when the moon is not near any stellar constellation (nakshatra) and the Sun has not entered any rashi or sign of zodiac. “What



## Adhik Maas (The extra month)

exactly is an Adhik Maas or Mal Maas or Purushottam Maas and how is it calculated?

It is a geophysical phenomenon behind which there is an accurate calculation of lunar months and the solar year. Every month, the sun enters a new zodiac sign beginning with Mesha or Aries in March. Every month it transits to the next sign on a given day. However, astronomical calculations indicate that there are times when the sun enters a sign a few hours before the lunar month begins and leaves it after it has ended. This happens because the solar month spans  $30\frac{1}{2}$  days whereas the lunar month lasts for only  $29\frac{1}{2}$  days. Thus the lunar month during which the sun does not transit to a new sign becomes the unanimously accepted extra month or Adhik Maas. Hence there are two months of the same name in the Hindu year every



## Adhik Maas (The extra month)

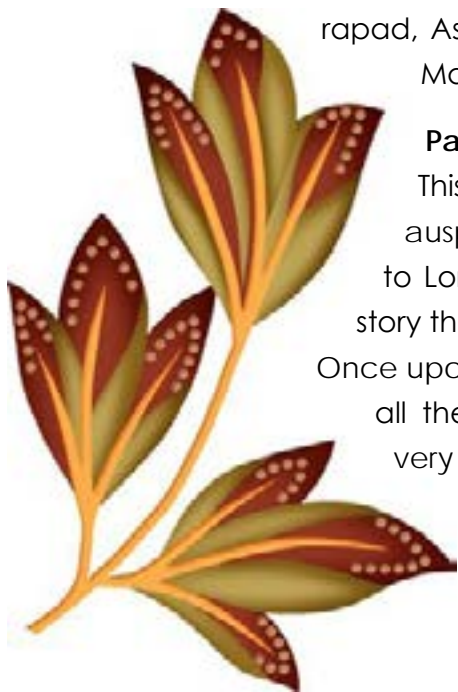
third year. To avoid confusion, the extra month is called Adhik and original month is Nija. As the earth's orbiting speed around the sun from April to September is less than average, the sun then remains for a greater length of time in each zodiac sign. Lunar months falling in this timespan – namely Chaitra to Ashwin – thus become Adhik Maas more often than other months. Though this is the Lord's month and many people fast or do religious rituals like bathing in holy rivers, there are usually no weddings etc in this month.

It is also called Mala Maas. Shraavan, Bhadrapad, Ashwin are the common Adhik Maas months.

### **Pauranik Legend of Adhik Maas**

This month is considered very auspicious and is especially dear to Lord Vishnu. There is a Pauranik story that goes with it.

Once upon a time, it so happened that all the 12 months of the year felt very burdened, by the sins com-





## Adhik Maas (The extra month)

mitted by mankind.

The '12 months of the year' went to Lord Vishnu and complained.

The 12 months begged the Lord to redeem them of this weight (of sins).

Lord Vishnu blessed them and said: "I shall create an extra month to carry the burden. This extra month (Adhik Maas) came to be known as 'Mal Maas': The month to clean up the impurities. So no festival per se would take place during this month.

'Mal Maas' also felt very sad and took his plight to Lord Vishnu.

"Why me?" he cried.

Lord Vishnu, was filled with compassion. He said "I bless you. Henceforth you will be named after me. You will be known as the Month of Purushottam. It refers to the High Be-





## *Adhik Maas (The extra month)*

ing, who you may call 'God')

The Lord further stated: "Whosoever shall pray, fast, chant, sing...during the month of Purushottam, will be specially blessed, and get maximum recognition and merits.





## *Mission & Ashram News*

*Bringing Love & Light  
in the lives of all with the  
Knowledge of Self*

# ASHRAM NEWS

*One Month Adhik Maas Vedanta Shivir  
18-th July to 16th Aug*



# ASHRAM NEWS





# ASHRAM NEWS

## *Meditation Session*



# ASHRAM NEWS

## *Sanskrit Speaking Class*



# ASHRAM NEWS

## Vedic Paath Class





# ASHRAM NEWS

*Devotional Bhajan & Chanting Sessions*



# ASHRAM NEWS





# ASHRAM NEWS

*Learning Sankirtan*



# ASHRAM NEWS

*Bhojan Prasad*





# ASHRAM NEWS



# ASHRAM NEWS

*Sri Gangeshwar Mahadev Abhisheka*





# ASHRAM NEWS

*Shravan Mass School*



# ASHRAM NEWS

*Aashirvachan by P.P. Guruji*





# ASHRAM NEWS

*Celebrat's the human birth P. Sw Amitanandaji*



# ASHRAM NEWS

## *Feeling Blessed*



# ASHRAM NEWS

*Engrossed in Bhakti-ras*





# ASHRAM NEWS

*Becoming a Child once again*



# ASHRAM NEWS

*Shraavan Maas Jhaankis*



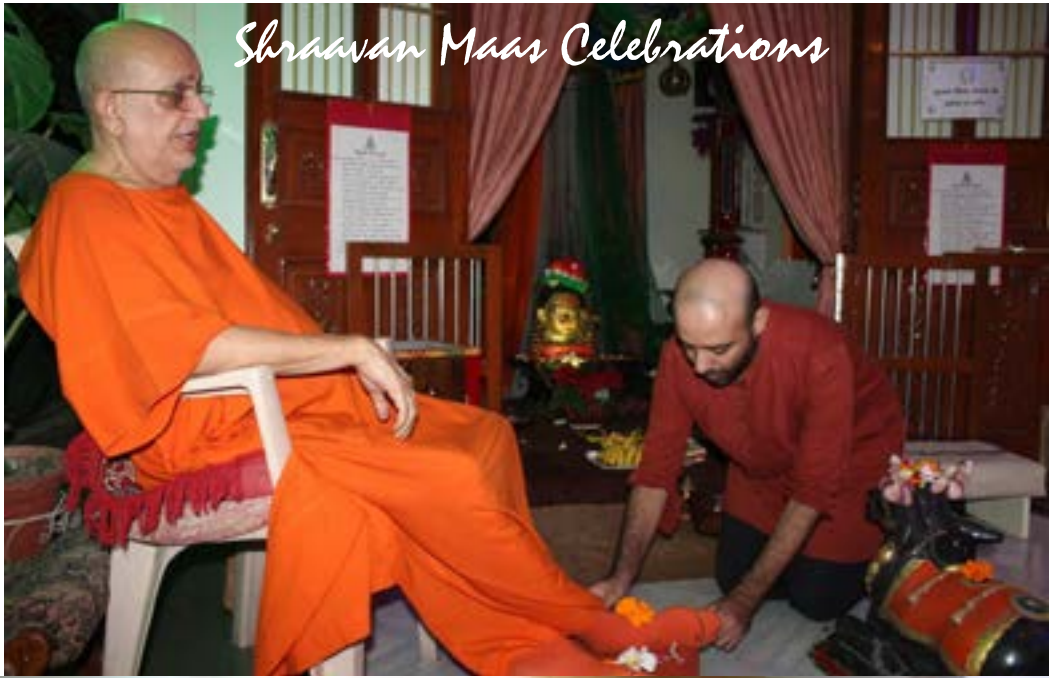
# ASHRAM NEWS

*Gangeshwar aapki yai yai ho...*





# ASHRAM NEWS



# ASHRAM NEWS

*Vande Maataram*





# ASHRAM NEWS

*Jai Hind*





# ASHRAM NEWS

## *Conclusion of Adhik Maas Camp*





# ASHRAM NEWS

*Feeling Blessed & Gratitude at the Lotus Feet*



# ASHRAM NEWS

## *Concluding Bhandara*





# ASHRAM NEWS

*Amba Jhar Shiv Mandir*





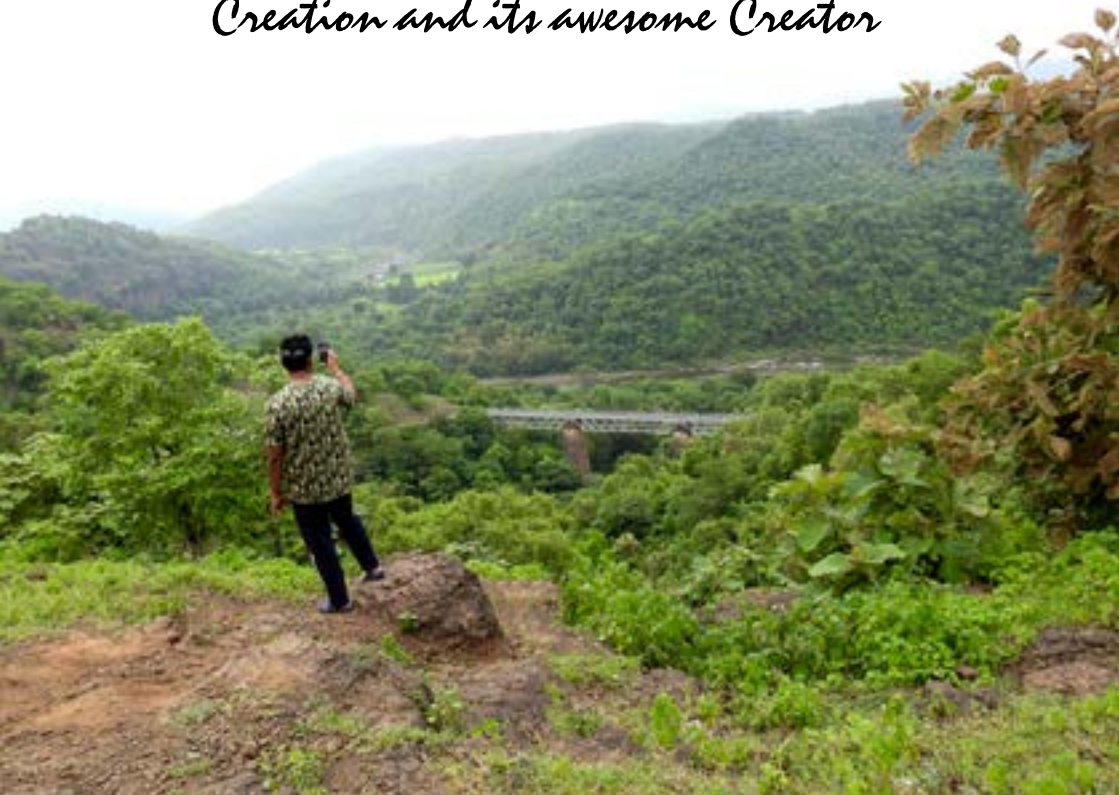
# ASHRAM NEWS

*Nearby Forest-Monsoon beauty*



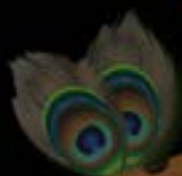
# ASHRAM NEWS

*Awe struck by the beauty of the  
Creation and its awesome Creator*





जन्माष्टमी शिविर



आवासीय शिविर

दि. 1 से 6 सितम्बर 2023

गीता अध्याय 4

ज्ञान कर्म संन्यास योग

(अवतार रहस्य)

ध्यान, पूजा / अभिषेक

श्लोकपाठ एवं प्रश्नोत्तर

पूज्य गुरुजी

(स्वामी आत्मानन्दजी)



जन्माष्टमी महोत्सव - 6 सितम्बर

प्रातः - शिविर समापन

सायं 8.30 बजे से जन्माष्टमी उत्सव

स्थान: वैदान्त आश्रम

सेक्टर-ई, 2948 सुबामा नगर, इन्दौर



# Ashram & Mission Programs

Daily Class (8-30 Am) of  
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

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Weekly Class (Every Sat @ 5 Pm)

Bhagwad Gita

@ Vedanta Ashram, Indore

P. Swamini Amitanandaji



# Ashram & Mission Programs

## Gita Gyan Camp

Chapter - 4 (Avataar Rahasya)

Meditation, Que-Ans, Sanskrit & Shloka Chanting

P. Guruji Sri Swami Atmanandaji

& Ashram Mahatmas

1st to 6th Sep 2023

(6th Sep Janmastami Cele)

## Online Gita Camp

Gita Chapter - 18

(Moksha Karma Sanyasa Yoga)

P. Guruji Sri Swami Atmanandaji

20th Sept to 14th Oct 2023

# INTERNET NEWS

Talks on (by P. Guruji) :

Audio / Video Pravachans on YouTube Channel

- ~ Tattvabodha (VA Camp)
- ~ Gita Ch. 06 (MIT)
- ~ Gita Ch. 12
- ~ Gita Ch. 17
- ~ Sadhna Panchakam
- ~ Drig-Drushya Vivek
- ~ Upadesh Saar
- ~ Atma Bodha Pravachan
- ~ Sundar Kand Pravachan
- ~ Prerak Kahaniya
- ~ Ekshloki Pravachan
- ~ Sampooma Gita Pravachan
- ~ Kathopanishad Pravachan
- ~ Shiva Mahimna Pravachan
- ~ Hanuman Chalisa
- ~ Laghu Vakya Vrittu (Guj)
- ~ Gita Ch. 5 (Guj)
- ~ Gita Upodghat Bhashya (Guj)

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

Monthly eZines

Vedanta Sandesh - Aug '23

Vedanta Piyush - Aug '23





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